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THE CENTURION OF CESAREA.

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.—*Acts* x: 1-2.

HAVING considered this Roman officer as a subject of divine grace — his antecedents and circumstances, we proceed:

II. *The means or agents employed to bring about and develop his conversion to Christianity.*

In his case we are not told when he was "effectually called," or regenerated; but we may see clearly that his regeneration was before his conversion. In fact, he was pious before he knew what conversion meant. He was devout and feared God, and gave alms and prayed always and constrained his household to do likewise, before he knew anything of the Gospel as a system of Divine Grace. Not indeed before his heart was under divine influence, but before he knew anything of the proofs that Jesus was the Messiah, and that salvation was only through Him. A child eats bread and is nourished by it, long before he knows how to analyse the bread and call it by its chemical names. And we breathe the air, and live upon it, and may never be able to describe it philosophically. So in Cornelius we find the evidences of divine grace, before he has learned how or whence he received it. How far God sends his Holy Spirit to open the hearts of the heathen, who are without the Gospel or His

written Word, we cannot say. It is not for us, however, to limit the Holy One. And though divine influence is to be expected chiefly in connection with the Word read and preached, yet the Holy Ghost is not dependent on the Scriptures. The holy Scriptures have not created the Holy Spirit. On the contrary, the Scriptures were written by men moved thereto by the Holy Spirit. We dare not affirm — we do not believe that God cannot convert and save men without His written Word. Still, it is true that it is chiefly by His Word read and preached that men are converted and saved.

In Cornelius, we can see how his mind might be led through the whole process of conviction for sin, and to faith and repentance without his ever having learned to distinguish theologically between regeneration and conversion — conviction natural and saving, repentance legal and repentance evangelical. A man may plow and plant and reap, who knows nothing of the scientific nomenclature of agricultural chemistry. We must not suppose, however, that Cornelius was a pious man at or from his natural birth; nor that he was made pious by the mere culture of military discipline. However much his education may have done for him — still his military code did not produce his piety. The efficient cause of his piety was supernatural before he ever heard of Peter or the Holy Ghost, and it was produced by means. And in his case, THE MEANS were the light of Nature, the teachings of conscience and of tradition, and the direct influence of the Spirit of God by and with and through these instruments upon his heart. We do not, therefore, look for, nor do we find in the wonderful narrative before us any metaphysical or formal account of this man's regeneration. All we have is a very brief statement of the effects of his regeneration, namely, his conversion to Christ. That is, of his embracing Christianity as preached by the Apostle. Now as the power of magnetism is one thing, and the *actual turning* of the needle to the pole is another; and as the law, power, nature, or whatever it is that is in the sunflower that causes its attraction towards the sun, is quite a different thing from, but essential to the flower's turning its face towards and following the sun: so regeneration and conversion are inseparable, but distinct. Cornelius was a pious man, but not converted to Christianity before he heard Peter preach. God had touched his heart, and now the effect is seen.

THE MEANS OF HIS CONVERSION, then, were extraordinary and ordinary — supernatural and common. Human and divine agency wrought effectually and in perfect harmony, and without any violence to the freedom of the human will. And the agencies employed in

this case were precisely the same that are employed now in every essential, though the details and minor agents are different.

He saw in a vision. Verse 3. Eichhorn, Rosenmuller and others say in a *dream.* And Heinrich will have it nothing but a common dream, which, however, Storr has ably refuted. The language does not suggest a dream. It was not the time for sleep or dreams. It was at the hour of prayer, the ninth hour, when it was full daylight, that the angelic vision appeared. Cornelius was not only awake, but engaged in the most solemn prayer of the day.

Commentators have enumerated seven ways in which God formerly revealed himself to men, namely: by dreams — by apparitions while they were awake — by visions while they slept — by a voice from heaven — by the Urim — by inspiration or auricular revelation, and by ecstasy or rapture, by which a man was snatched up into heaven, which Lightfoot says was "of all other modes the most excellent.". See *Rev.* i: 10; 2 *Cor.* xii: 2.

Evidently — manifestly, not dimly or doubtfully — he was conscious of everything and perfectly sure of what he saw. It was not likely that a Roman officer, at such an hour, or under such circumstances, could have been deceived or imposed upon.

An angel of God from heaven — one of those that attend around his throne as his ministers, waiting to do his will. The same angel probably who appeared to Manoah, Moses, Daniel, and Zachariah. This messenger from the world of superhuman spirits appeared clothed as a man — generally at first mistaken for a man of God, that is, one of the prophets. So Manoah thought at first the angel that appeared to him was a man of God. The popular idea that angels always appeared with wings is erroneous. The cherubim and seraphim had wings, and probably it is from them this idea that angelic visitors to earth are always represented as having wings has obtained. But the angels that appeared to Abraham to tell him about Sodom and Gomorrah had no wings. There is something unartistic and absurd in the pictures of Old Testament angels that we sometimes see — walking on the earth and with men and like men, except that their wings are some how folded up on their backs or over their shoulders. The true representation of angelic visitors to man is to clothe them in the ordinary dress of the religious teachers of the people to whom they were sent.

The vision was to him as an oracle from God — not in the night season, but in open daylight — and accompanied with such seals or assurances, or marks of certainty imprinted upon his mind, as left

him in no doubt of its truthfulness. It was not an illusion, but a reality. It was a vision from God. The fear that seized him when the vision appeared, was that of a brave and sensible man. Perceiving that it was God that had sent the vision, and that he had now to deal with Him, he very properly asked: *What is it, Lord? Lord* here is no more than our *Sir*. And the angel answered: "Thy prayers and thine alms are come up for a memorial before God." *Verse* 4.

Come up is an allusion to the offering up of incense, whose fragrance and smoke ascended towards heaven, and were then considered as acceptable to God.

For a memorial — that is, are remembered before God. The force of this assurance lies in the fact, that as he was a Gentile, had not been circumcised and did not conform to the rites of the Mosaic law, he was still in doubts whether his prayers were heard, or his alms accepted as evidences of his faith and piety. The angel's words were therefore peculiarly fit words for Cornelius. And they, moreover, contain a great truth as to the divine method of dealing with mankind — that God prefers the offering of the heart to external forms, however imposing or ceremonious, however pompous and costly. God requireth not so much sacrifice, nor whole burnt offerings, but obedience.

And now send men to Joppa — a seaport town distant about thirty-five miles — the nearest port to Jerusalem on the Mediterranean. This is doubtless one of the oldest towns in the world. Its origin is lost in the twilight of time. Its antiquity is lost in a mass of classic fables. *Pliny* asserts that it existed before the Deluge. Many Greek and Jewish traditions may be found that ascribe its foundation to Noah, and that say he built the ark here. We know at least that it was a city at the conquest of Joshua. To this port Hiram, King of Tyre, sent the lumber from the mountains of Lebanon for the building of Solomon's temple, and from hence it was carried up by animals to the holy city. This city is mentioned in the history of the Asmonean princes; but is referred to in the New Testament only in connection with Peter's visit. Here he raised Tabitha from the dead, and was lodging when the centurion sent for him. We have found *Jonah*, the old Hebrew missionary to Nineveh, taking ship at this port to flee from the Lord. In the Crusades and in Napoleon's Syrian wars Joppa was a place of importance. It is still a town of about 5,000 inhabitants, one-fourth of whom are reckoned to be Christians.

And call for one Simon, whose surname is Peter: he lodgeth with one Simon, a tanner. Our word tanner comes from *tanit*, cognate with French *teindre*, to stain. The Greek word used here is *burseus*, which means a *skinner* — that is, of animals; and here used in the sense of a skin-softener, a leather-maker, *a tanner*. This occupation was not highly esteemed by the ancients. Simon was probably one of the early converts to Christianity. In ancient times tanners used to have their houses and workshops, as is common with us, out of the city, or apart from the main crowded thoroughfares, on account of the fetid odor arising from the dead animals and raw hides, and *near rivers* for the convenience of water. *At Joppa* may mean no more than that he was near to it, or in the suburbs. The Hebrew *Mishna* required all such employments to be carried on some distance from the towns.

In Europe and the East, it is common to give a specific address to every letter, and to describe in all legal documents a man's rank, occupation or profession. A. B. is a gentleman. C. D. is a Barrister at law. E. F. is a medical man. G. H. is a weaver, a farmer, a machinist, or a *currier* or *tanner*. And so in passports from one government to another. *Simon a tanner* is designated. He resides there and is known. Peter was only there on a visit, and his profession was not known, at least not among the people. If Cornelius had sent for Peter *the Pope*, he would not have found him even to this day, or even for Peter *the Apostle* he would not have found him. His messengers however did find Simon a tanner, and Simon Peter upon his housetop engaged in prayer. Observe all these characters are remarkable for prayer and for visions. Cornelius prays and has a vision to send for Peter. Peter is praying when the messengers arrive, and falling into a trance, has a vision by which he is convinced that he ought to go with them. Peter's host was a poor man; he probably had no prophet's chamber — no upper room for his accommodation. It was common, however, in that country, for the people to retire to their housetops for meditation, rest or prayer. This custom is often alluded to in the Bible. The tops of the houses in the East are flat. A traveller may now go almost all over the city of Cairo, Damascus or Jerusalem on the roofs of the houses, without ever descending to the streets.

He fell into a trance. Verse 10. Greek is there fell on him an ecstacy, which seems to mean a preternatural state of mind — which was intended to prepare him for the vision. In this kind of a trance the mind seems to retire from the body, and to be wholly absorbed

with spiritual or internal objects — a rapture of soul giving the face a look of astonishment, and rendering the subject for the time insensible to external objects, or to anything else than the subject then occupying the soul. The books mention many extraordinary cases, which it is impossible fully to understand or explain with our present knowledge of the connection that subsists between the mind and the external world, the soul and the body. The whole subject of the connection of the mind and the body, is yet to be studied. I should not wonder if we are on the eve of great discoveries in religious psychology.

Please read here *verses* 9 *to* 33, *inclusive.* Observe their address and skill in opening up their errand to Peter. *And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.* This is one of the most happily conceived and successfully applied addresses in the world. They admit at once that their master is a Roman officer, but to remove the prejudices which might be in Peter's mind as a Jew against him, they say, although he is a centurion, he is *a just man;* though an officer in the Roman army that has conquered and still holds your country in subjection, he is a man of integrity and courtesy, and he *fears God* and worships the one living and true God of the Jews; he is not a cruel, savage idolator; and he has an excellent reputation among your own countrymen; and God has sent his holy angel to tell him to send for thee — and to send for thee to come into his house, to hear words of thee. The point made was very strong. God had shown so much regard for Cornelius as to send an holy angel from heaven to tell him to send for Peter, and to tell Peter that he must go to the Roman officer's quarters, and there preach to him about Jesus. The message was from heaven. Peter was certainly called of God to go to Cesarea. And remembering Peter's vision on the housetop, we are not surprised that in spite of his prejudices, he was convinced and went.

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied them.

As a matter of respect to Peter, Cornelius had sent two of his household, and a devout soldier as a guard. The roads were not free from robbers. In the East a person seldom travels alone. They are from habit, if not from necessity, a gregarious people. They live in villages. Their transactions and journeys are always made in com-

panies. It will frequently happen, if you ask a man, why he came to the place where you find him, he will point to another man who seems to be the greater business man, and say, I came because he did. In the East, if a man go to a court of justice, he is followed by as many of his acquaintances as possible, who canvass all the probabilities of his case, and have a salvo for every exigency, and a *salaam* for every one they dare to hope they can influence in his behalf. They are warm tempered and social in their habits, and then it is always necessary to have witnesses to all and every thing that is said and done. This custom explains the importance attached in the Bible to the company a man keeps, and the solemn warnings given against evil companions. Nor are these warnings any the less important now and among us. One sinner destroyeth much good. The companion of fools shall be destroyed.

Certain brethren went with Peter. How many we do not know. Perhaps six. It was respectful to Cornelius for Peter to have some friends with him. His companions were no doubt also, at least in part, acquainted with his trance and vision. And as he was going on a new and difficult mission, they went with him to comfort him, and be witnesses of what should befall him, or of what he should do. And surely it was a gracious Providence that moved them to go with him. It was desirable they should be witnesses of his reception by Cornelius, and of his preaching, and of the Grace of God shown to the centurion; and be able to testify of these things when Peter should be called to an account by his countrymen for having gone among the Gentiles. And now, before we enter upon the consideration of Peter's sermon, let us gather up some reflections from the history. And

First. As Peter stands before us, we have an admirable example of piety, zeal and faithfulness. He is engaged in his proper mission at Joppa — earnestly praying when he falls into a trance, receives a vision from heaven, and is prepared to understand the messengers of Cornelius, who were then just arrived in Joppa. And when he reaches Cesarea, and Cornelius tells him all that he had done, and all that had been told to him, and says to him: "And thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God; then Peter opened his mouth and said — preaching peace by Jesus Christ," &c. Peter was far from being sinless, but he was a man of prayer and of earnest simplicity. Like David, he prayed and called upon God evening and morning; and as more is given to him that

hath, that is, to him that uses aright what he has, so we find the enlightening, converting process carried on in Peter's mind, until he has overcome his narrow prejudices against the Gentiles, and with a clear conscience, opens to them the kingdom of Christ. That which at first he could not at all apprehend — which was dark and unaccountable — is made plain. And just so it was with the Roman officer. He is diligent in the use of the best means and of all the light he has, and then more is given to him. In proportion as we are willing to know the truth, and seek for it with an honest heart as for hidden treasure, in the same proportion, we shall find it, and be sanctified by it. It is by the truth we are to be made free from the bondage of error and the tyranny of Satan. If any man, says our Lord, will *do* the will of God, he shall know of the doctrine, whether it be of God or not.

Second. We have here a beautiful union of personal and relative duties. This Roman officer "feared God with all his house." So did Abraham, and for it he received special divine commendation, and so did Joshua and Lydia. There is nothing more important to the well-being of cities and States than family religion. The purity and intelligence of our families lie at the very foundation of our social and civil prosperity. The elements of our strength are in our families. One of the greatest causes of social degradation and political insubordination is the want of family religion and instruction. Public schools, Sunday schools, and the press and the pulpit are powerless without the coöperation of parents. The fountains that flow over the land covering it in all its length and breadth, rise in our households, and receive their qualities of good or evil chiefly where they first break forth. Parents are teachers by their example; but this is not enough. They must do as well as teach. They must govern, restrain, and instruct. Every parent is called upon by all the love he has for his child, and for his country, and as he values his soul, to say like Joshua, "as for me and my house, we will serve the Lord."

"They who rock the cradle rule the world."

Third. We have here the union of piety and morality. Cornelius gave alms to all the people, and he prayed to God always. Piety and morality are both blessed realities, but they must not be confounded. A pious man must be a moral man, but a man may be respectable in his morals, who is not pious. A man may reform himself from bad habits, because he finds they are injurious to his

reputation and his health. And this is well, and in so far he is to be commended; but before he can claim to be pious, he must fear God and pray to Him, and put his trust for salvation in the Lord Jesus Christ as He is offered in the Gospel. Piety is a living reality — a beauty that is "a joy forever." It is more than the forms of a ritual. It is a dynamic power that permeates the whole man from the heart outwards. But as fatal errors are common on this subject, let us look at it for a few moments. Some seem to think they must be Christians, and talk of their communion with God, who are cruel, hard-hearted, close-handed and unjust. But this cannot be so. They are deceived. God never joined such things together. "Whoso," saith an apostle, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?" Others are amiable and well to do in the world, and have a fair reputation with their fellow-men, but they live without God. Their Maker is not in all their thoughts. They have no love for Jesus Christ. They are dead in trespasses and in sins. Indulging their sensual passions, they vainly hope, by a few gifts of charity, to cover a multitude of sins. But what saith the Bible on this very matter? "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world." *James.*

Fourth. Here also we have a union of *reality* with *eminence* in the true religion. "He gave *much* alms to the people, and prayed to God *always*." Now there cannot be eminence in grace without reality; but there may be a reality where there is not eminence. But as Christians, it is our duty to grow in grace and in the knowledge of our Lord Jesus Christ, adding the excellencies of religion to its essentials. We should have life, and have it more abundantly. Our hearts should be enlarged. We should seek to be filled with all the fullness of God.

It were, however, wholly to misconstrue this portion of the Word of God, and to contradict the teaching of all the apostles, if we were to conclude that Cornelius was accepted of God on account of his morality and alms. We can be justified only by faith — not by works. We are saved by Grace — not by our own merits.

It is, therefore, a palpable abuse of this history to make it a plea for trusting in our own righteousness — for trusting in our own morality and culture — as if the having of such things justified a man for rejecting Christ. This did not the Centurion. He feared God,

worshipped Him, prayed to God always, and gave alms to the people; and just as soon as he heard of Jesus Christ, he believed in Him and was baptized, professing his full conversion to Him. He was ready to receive salvation by the Gospel, notwithstanding his good works. He was an honest, earnest man — humble and teachable as a child. And in all these particulars he differs widely from the self-righteous of our day. They are full of cavils and technicalities — self-confident and wiser than their teachers. They boast of their decency and refinement, their love of the fine arts and of poetry, and are good enough to be saved without Christ. Now the Roman centurion was as good a man by nature, and by practice and by self-culture, to say the least, as any of these self-righteous Pharisees, and probably much better, and yet he did not think it enough to be moral and respectable. He did not rest satisfied with such things. He continues to pray to God for more light and grace, and God hears him, and as soon as he is told what to do, he obeys. He sends to Joppa, and when Peter arrives, says, now we are all here before God to hear words from thee as to what we must do to be saved — all things that God shall command thee to say unto us. And when Peter explains to him who Jesus is, and that it is the Divine method of salvation that all men, Jew and Gentile, must believe in the Son of God and confess him with the mouth unto salvation, then Cornelius and his household were obedient — believed and were baptized. The moral and decent and respectable men, therefore, instead of being justified by the centurion's case for not believing in Christ and professing faith in him is condemned — most strongly condemned by him.

Nor is there ever any controversy between good morals and the Gospel. The alms and prayers of the centurion were a memorial in his behalf before God. And it is true that all due honor is given to him for his piety and good works, heathen though he was or had been — for he was not yet circumcised, nor up to this time does he seem to have known anything about believing in Jesus as the Messiah. But surely God is not straightened for means by which to reach the human heart. He called Abram out of Ur of the Chaldees. And Job in the land of Uz was a pious man. Melchizedek was a pious king amid heathen neighbors. And here we find Cornelius, a Roman officer — a *devout man and one that feared God.* And so in all lands and cities some are prepared to receive the Gospel as soon as it is preached.

But it is not said that Cornelius was accepted of God for his mere morality. Nor does it appear that he himself ever thought of

depending upon it. From the history the very reverse would appear as true. His heart was evidently touched. He did not trust to his alms, nor to his forms of prayer; but was *devout* — sincere and fervent in his worship of God according to the best light he had. Is it not an abuse, then, for any man to argue that as Cornelius was a good man *before* he heard of the Gospel, that he may be a good man who hears it and *rejects* it? This Cornelius did not do. He was a devout man according to all that he knew, and was ready to receive the Gospel as soon as he heard it. The case then is a very different one from that of a man who depends upon his mere external morality in a Christian land as a substitute for Christianity. Cornelius was found in the way of obedience to all known duty. Not content with his prayers and alms, he is seeking to know and to do more, and as soon and as far as he is instructed, we see him acting promptly. But where is the man among us who boasts of his fashionable morality that does this? Cornelius is diligent in all the forms of religion that he knew how to use, and maintains them successfully in his family, and then gladly embraces Jesus Christ as his Saviour as soon as he is preached to him. This the man among us, who thinks himself good enough to be saved without a Saviour, does not do. He improved the light he had, and more was given unto him. His good works show that he was under divine influence even when he was ignorant whence it came. He was a subject of free and sovereign Grace, and as soon as Jesus is preached to him, he accepts of Him as a Saviour. The man, therefore, among us who attempts to justify his neglect of the Gospel by the case of Cornelius, only condemns himself. And as Cornelius was not a vain self-righteous man, so neither was he an antinomian. He was no fatalist. His religion was a working religion. Without knowing anything of Paul, or of his preaching or epistles, he was obeying, with all his might, the injunction given to the *Philippians:* Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure.

Finally, this history illustrates the universality of the Gospel dispensation. We have recently found that a Hebrew missionary (Jonah) was sent from Joppa, in a way that he did not choose, to preach to the Ninevites; and here we find Peter sent from the same place to open up the kingdom of God to the Gentiles. By an extraordinary vision he is convinced that the high wall between the Jews and the Gentiles was broken down.

The Jewish idea that a man was to be saved certainly and simply

because he was born a Jew is no longer to prevail. It never was correct. God does not save any man because of his birth, rank, talents or external privileges. Nor does God exclude any man from his favor on account of these things.

The New Testament shows most clearly that in the matter of salvation, there is no difference between Jew and Gentile, bond and free. God is no respecter of persons. He will not save a man because he is a Jew or because he is an Anglo-Saxon. Nor will He condemn him simply because he is a Chinese or a Walla-Walla Digger. The whole human race lie before God upon the same level — stand on the same platform. None are to be saved merely on account of external privileges — none are to be lost simply or merely for the want of them. All are guilty. All have come short of the glory of God. If any are saved, it must be owing to God's sovereign mercy. And now it hath pleased Him that all men everywhere should believe the Gospel, repent and be saved. "But in every nation, he that feareth Him and worketh righteousness, is accepted with Him." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

AN EFFICIENT MINISTRY.

BY REV. A. SCOTT, OF ARCATA, CAL.

We present here as full extracts from this discourse as the pressure on our pages will allow. Mr. Scott not being able to be present in person to comply with the order of the Presbytery to deliver a discourse on the above subject, prepared it and sent the manuscript, and it was read before that body at their late meeting. The Presbytery voted unanimously their thanks to Mr. Scott for his zeal in the matter, and for the able and discriminating discourse which he had prepared on the subject assigned to him:

Ministers are Christ's embassadors, whom he has sent forth to beseech a sinful and rebellious world to be reconciled to God; and if they are successful in the embassy on which they are sent — if they succeed in persuading men to be reconciled to God and inducting them in the path that leads to heaven and eternal happiness — then they accomplish the work to which they are called, and constitute "an efficient ministry."

This — "An Efficient Ministry" — is the theme assigned me by the Presbytery of California for the present occasion. The subject, however, as assigned, is somewhat indefinite, and would admit of various methods of treatment. For the sake of more definiteness, therefore, I propose to consider some of the principal characteristics of "an efficient ministry;"

1. An efficient minister of the gospel is "called of God, as was Aaron." His commission is from on high, to proclaim the good news and glad tidings of life and salvation to a lost and perishing world. The Great Head of the Church has said to him, Go preach my Gospel — go beseech rebellious man to be reconciled to God. If he has the necessary qualifications — the requisite bodily, mental and spiritual gifts — and an earnest desire to promote the glory of God, by devoting himself to the work of the ministry, he cannot expect the blessing of God upon his labors. He must be called of God before his ministry will be efficient. But such a call does not imply that a man has heard an audible voice from heaven, saying, "Go preach the gospel;" nor does it imply that he has come under some unmistakable heavenly impulse, received in a vision. If God gives a man the bodily, mental and spiritual aptitudes of a minister of the gospel, and then puts it into his heart to devote himself to the ministry, he has reason to think that he is called to preach the gospel of the grace of God. If he looks abroad over a perishing world, and his soul yearns over them — if he sees millions of human beings perishing for lack of the bread of life, and earnestly desires to give them that bread — if he hears the Macedonian cry, "Come over and help us," and like Paul, is fully persuaded that it is his duty to obey that call, he may assuredly gather, that the Lord has called him to go over into Macedonia and preach the gospel. And if he is thus called, like Paul, his ministry will be efficient in the conversion of many souls.

2. The man who is thus called to preach the gospel, *is a good man*. He is a man of earnest and devoted piety — "an Israelite indeed, in whom is no guile." He is a living exemplification of the doctrines which he preaches, and enforces, by his example, the precepts which he enjoins upon his hearers. It is an essential qualification of an efficient minister, that he be a good man. An undevout ministry is not only useless, but absolutely injurious. It not only fails to accomplish the purpose for which the ministry was instituted, but it also brings religion into disrepute. The people of the world judge of religion by its professors, and especially its ministers; and

if these do not show by their walk and conversation that it is a reality and not a pretense, they need not expect to persuade the world to embrace the doctrines, which they profess and preach. As long as the people lack confidence in a minister's sincerity, they will be unmoved by his preaching. Take away the conviction that a minister is a good man, and you at once destroy his usefulness — you render his ministry inefficient. But persuade the people that he is a good man — a man who is devotedly pious — and you give him an element of power which he could not otherwise have — you make him, to some extent, an efficient minister of the gospel. This is abundantly confirmed by observation and experience; and it is not unfrequently that men are heard expressing themselves thus: "I believe and feel what that preacher says, because he appears to be so sincere in every word he speaks; and as I know him to be a good man, his sincerity inspires my confidence and affects my heart."

3. An efficient minister is a good man, *full of the Holy Ghost.* He is a man who is constantly under the influence of the Spirit of God. He has received an unction from on high, and speaks the Word "in demonstration of the spirit and of power." The fire of devotion burns continually on the altar of his heart, and out of the abundance of his warm heart, he utters words that burn. The Spirit teaches him all things, even the deep things of God, and illuminates his understanding, so as to enable him to see wondrous things out of God's law. He is full of the Bible and Bible-truth, and his preaching is preëminently Scriptural.

4. An efficient minister is also *full of faith*, a fruit of the Spirit. He has a strong and abiding conviction of the truth of the gospel which he preaches. And he is not only persuaded of its truth, but also of its power over men's souls. He has felt its power in his own soul, and is persuaded that it will be no less potent in others; and thus believing, he preaches with effect. His faith gives him power with God, and the power of God over the souls of men. The man of strong faith wields an influence that moves the world — an influence that is not human, but divine. It was Paul's strong faith that made him such a valiant soldier of the cross, and enabled him to triumph over all opposition. He knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him; and hence his boldness in proclaiming the whole truth. Paul was none of your cowardly preachers. He was not afraid of injuring his popularity by telling the truth. He felt that he was called to declare the whole counsel of God, whether men would be

pleased or not, and he never kept back that part of the gospel which is the least in accordance with man's depraved nature. He never omitted to preach Christ and him crucified, because it was a stumbling block to the Jews and foolishness to the Greeks, but always declared the whole counsel of God, whether men would hear, or whether they would forbear. He believed and preached the whole gospel. He was firmly persuaded that it was the power of God unto salvation, to all who embraced its doctrines; and thus believing, he preached with a power, against which the combined powers of earth and hell could not prevail. Though he was beaten with rods, imprisoned, and even threatened with death; yet none of these things moved him, neither counted he his life dear unto him, if he could only finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the gospel of the grace of God. He knew that all things worked together for good to them that love God, to them who are the called according to his purpose, and that his light affliction, which was but for a moment, would work for him a far more exceeding and eternal weight of glory; and thus believing, he continued to preach the gospel with boldness and efficiency.

5. The man who is thus full of faith, preaches *Christ and him crucified.* He is an embassador of Christ, sent in his stead, by the court of heaven, to beseech men to be reconciled to God. The gospel is his message of reconciliation, which he proclaims to a sinful and rebellious world. He tells the condemned sinner how he can be restored to the favor of God and be justified in his sight. This he does by setting forth Christ and him crucified as the only ground of his justification. The burden of all his preaching is the plan of redemption through faith in the once crucified, but now risen and ascended Redeemer. The personal character and the official work of Christ constitute the sum and substance of his preaching. It was thus with the great Apostle of the Gentiles. The constant theme of his preaching, from the time of his conversion till his death, was Christ and him crucified; but it was not always treated in the same manner. His preaching was always adapted to the circumstances of the occasion and to the character and capacity of his hearers. This we see illustrated in his different methods of preaching in Jewish synagogues, before his own countrymen, in the Areopagus before the philosophical Athenians, and in Cæsar's judgment-hall before the Roman governor. When addressing the Jews his preaching abounds in allusions to their own rites and ceremonies; and when he is preaching to the heathen, who are without divine revelation, he re-

futes their objections by arguments drawn from the works of nature. In expounding his one great theme — Christ and him crucified — the whole natural and moral world affords him arguments and illustrations; but he never preaches himself. His speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. (1 *Cor.* ii : 4.) There was no pedantry in his sermons. He never indulged in abstruse philosophical and metaphysical disquisitions, in order to make a display of his learning and talents. When he was philosophical or metaphysical, it was always that he might thus set forth and enforce some part of his one great theme.

6. An efficient minister preaches Christ and him crucified with *simplicity*. The gospel is designed for all — for the unlearned as well as the learned — and in order that all may understand it, it must be preached with plainness. It must be so set forth as to be comprehended by all, who are possessed of ordinary intelligence. Its simple truths must be preached in plain and simple language. There must be no effort after high-sounding dictaflorums, which are not understood by the masses. The man who ransacks Webster's Unabridged Pictorial for high-flown language in which to express the simple truths of the gospel, may succeed in acquiring the reputation of a learned divine; but he will not be very likely to feed the lambs of the flock with the sincere milk of the Word. He may be a popular preacher, and be able to draw large congregations; but he will not become an efficient minister, unless his hearers have more than ordinary intelligence. Speaking in an unknown tongue will not edify the body of Christ.

7. An efficient minister preaches the plain truths of the gospel *with earnestness*. He feels that he is dealing with solemn realities, and he does not treat them as fictions. He feels what he speaks, and shows by his manner of speech that he is in earnest. He is deeply impressed with the importance of the truths which he utters — has a firm conviction of the magnitude of the interests which are at stake — and he does not set them forth in a cold and indifferent manner. He watches for souls, as one who must give an account; and feeling the weight of the responsibility that is resting upon him, he does not deal with the solemn realities of eternity as with the things of time, but sets them forth in an earnest and impressive manner, showing that he believes them to be realities and not fictions; and thus he secures the attention of the careless and indifferent. The man who does not show by his manner of speak-

ing that he believes every word he speaks, cannot expect others to believe. If he shows that he does not feel himself, he need not expect others to feel. It matters not how learned he may be, if he treats divine realities as fictions of men, he need not expect his hearers to believe them to be other than fictions. If a minister would have others believe the momentous truths of the Bible, he must show that he believes them himself. These are some of the chief characteristics of an efficient minister. He is called of God, as was Aaron, is a good man, full of the Holy Ghost and of faith, and preaches Christ and him crucified with simplicity and earnestness.

And here, my brethren in the ministry, the solemn question arises, How is it with us? Have we been called of God to this great, this momentous work — this work, than which a greater never rested upon an angel of God — and this work, from the responsibility of which even the archangel Gabriel might shrink? Do we show by our example, as well as by precept, that we are good men, full of the Holy Ghost and of faith? And when we stand up as embassadors of Christ, in his stead, beseeching men to be reconciled to God, do we set forth the gospel plan of reconciliation with simplicity and earnestness?

The position which we occupy is one of fearful responsibility, and it becomes us to take heed to ourselves, as well as to the flock over which the Holy Ghost has made us overseers. Upon us hangs not only the destiny of our own immortal souls, but also, in a great measure, that of those to whom we minister. To us is committed the preparation of souls for eternity — souls which are more valuable than the whole world — souls whose redemption cost no less a price than the precious blood of the eternal Son of God — souls which will live forever, either in the mansions of glory, or in the regions of woe.

It is no trifling matter, therefore, to be a minister of the gospel — an embassador of Christ — sent forth to beseech a sinful and rebellious world to be reconciled to God; and it becomes us to take good heed how we discharge the duty assigned us, so as to be able to render a good account at the bar of God.

Let us, therefore, examine again, and see if we have been called of God — if we are good men, full of the Holy Ghost and of faith — and if we preach Christ and him crucified with simplicity and earnestness. If we possess these qualifications of an efficient ministry, we have a right to expect that much people will be added to the Lord through our instrumentality — that we will be the means of turning many to righteousness, and will shine as the brightness of the firmament, and as the stars for ever and ever.

THE LAUNCH AND LIFE MACHINERY.

The monthly meeting of the Sunday School Union in Calvary Church was well attended and the exercises interesting. The total number of children reported in attendance upon the schools of the Union was 2,592. Addresses were delivered by Rev. F. Buel, Dr. Coon, Messrs. Stoddard and Benchley, and by Rev. C. R. Clarke. We copy the following report of Mr. Clarke's address from the *Daily Times*. We regret we are not able to give it in full. Mr. Clarke said:

"Perhaps some of the boys here present stood up on Telegraph Hill last Saturday, and saw the *Nevada* launched. If so, you saw a beautiful sight. The noble vessel sprung from her stocks on the shore, and leaped into the water, as though she longed to be at home. To be sure the waters gave a sort of angry surge as she entered them, as though they would say, "Is here another monster come to vex us?" but then immediately they seemed to see how beautiful she was and to begin to fondle her. Then she floated out upon the bay, and for awhile was drifted hither and yonder by the peaceful tides. She seemed like a fair young swan; she was so graceful, so white, so glittering. At last a strong steamer went out to her and played around her awhile, as a mother with a darling child. Then it went up to her and put its arm around her — so to speak — and carried her along to the wharf. It was a beautiful sight — very beautiful. But what do you think it reminded me of? I want to tell you. It reminded me of you. Yes, of you — that is, of a human being in its boyhood or girlhood. You have been launched upon the waters of life. For awhile you were allowed to float about pretty much as you pleased. Till you were five or six years of age your parents were satisfied if they merely kept you alive and in health. They strove, of course, with the first waking up of your mind, to teach you who made you, and who saves you; but they strove for little beyond this. They allowed you to dig holes in the sand, to pile up baby-houses, to cut up newspapers, and to pound nails in chairs, (which, I am told, was my own amusement,) almost without restraint. At last, however, a change came. Father and mother held a council and determined that you were old enough to begin to learn They determined that you had floated about idly in the sunshine long enough, and that now you ought to be brought up to the wharf and some machinery put in you. So the gentle arm of love encircled you and you were constrained to be a scholar. You became a scholar in Mr. Somebody's day school and a scholar in Mr. Somebody else's Sabbath school. And that is where you are now. The days are over of your idle summer drifting in the waters of existence, and you are fastened 'along-side the wharf.' You are lying at the wharf and they are putting the machinery of education and character into you which will make you useful to your Maker and the world.

"But now let me tell you an important truth. You have a great deal to do with putting in this machinery yourself. You are very different from the

steamboat *Nevada*, in one respect. The steamboat has nothing to do with putting in its own machinery. If it should stretch out its flag-staff some day and lift on board no more than one of its paddles, all the workmen would be scared nearly to death. But it is different with you. In this business of putting away in your hearts and minds, on the Sabbath day, and week day, such knowledge and morals as will make you useful members of society, you have a work to do yourselves. The workmen that are putting in your machinery, *i. e.* your day teachers and Sabbath teachers, may be ever so skillful and patient, but you must help them. You must do that very thing which would seem so strange in the new steamboat. You must reach out and grasp for yourself such pieces of machinery as will be likely to aid your bark on the billows of life. You must lay away in your own heart and for yourself, those sentiments which will make your life more successful. But now let me give you a few of these sentiments. Let me give you some pieces of machinery which I warrant you will carry you through many storms, and aid in making your life a success. In the first place, then, lay away in your hearts a spirit of self-denial for others. I want every boy here to be like that boy in Wisconsin. Did you ever hear about him? Perhaps not, and so I will tell you. He lived near a lake. He was fond of going down to the side of this lake and playing with his little sister. At last, one evening, they were both missing from home. His mother hurried to all the neighbors, saying, 'Have you seen my boy? have you seen my girl?' But they all had to answer 'No.' And they, too, went out and searched. And the whole village was examined, but in vain. At last the mother thought of the lake and hurried down there. Here a fisherman told her that he had seen her children that afternoon playing in one of his boats. So they hurried down to the boat; but the boat was gone! Alas, here was the story told. The children were playing in the boat when it loosed from the shore and floated out on the water. Then all the boats of the neighborhood were got together, and put out in search of the children. They hunted far and near — on the surface of the lake and in its coves. At last the boat and the children were found. But how were they found? Alas! the boat was half filled with water, and the children were frozen to death. Was this all? No, indeed. On examining the children they found that the boy hadn't his coat on, but it was wrapped around his sister! Noble fellow! He had taken the coat from his back and put it about his sister to keep her from freezing! Now, this is the spirit that I wish every boy here to put away in his heart — a spirit of self-denial and self-sacrifice for others. So much for the boys. But ought not the girls to cultivate the same spirit? Yes, indeed. I want my little girl here to be like that little girl in Penna. And how was it with her? Why, this: She was left at home one day in charge of her younger sister. All the afternoon they played together, and were very happy. But just at evening, what do you think happened? Why, the neighbors heard a great shrieking in the house, and on running there, saw the little girl rush out of the door all on fire. She ran from the house, and when they came to her, was rolling on the grass. 'Poor, poor child!' they cried; and as quick as possible threw blankets upon her, and put the fire out. But, alas! the poor creature was burned so badly that she died. But before she died her mother said to her, 'Mary, how did you come to run from the house when you found

you were burning?' 'Please, mother,' said the noble little creature, 'I ran out for fear the house would catch fire, and little sister would be burned too!' Noble girl! She did the thing that was worst for herself — that is, ran through the air and out into the fresh air, all to save her little sister. This, then, is one of the sentiments which I recommend my boy and girl to lay away in their hearts. I assure you that it is a piece of machinery which will add very much to your usefulness in the voyage of life."

Mr. Clarke also recommended the children to lay away in their hearts a strong love of country, and the love of God above all other things. On this last point he said:

"I want every child here to have that same warm feeling of love towards God which he has towards those whom he most loves on earth. I want you to feel like a sweet little friend of mine. The mother said to her one day, 'Luly, what do you think God is like?' 'Why, mamma,' she answered, 'I think God must be a good deal like a mother.' Now that is the way I want you to feel. I want you to feel that God must be very like a mother or a father, and then I want you to love Him as you love your father or mother. But now let me tell you a great truth. You cannot love God with the hearts you now have. Your hearts may be very pure and sweet, but they are not pure and sweet enough to love God with. You need new hearts in order to love God, and for them you must pray. Yes, you must ask God for a heart to love him. You are like a little child just beginning to walk. The mother herself has to help the little totterer to come toward herself. And so God alone can help you to come to him in love. Pray, then, for a new heart, that you may have this piece of machinery — the love of God — laid in you, as well as the spirit of self-sacrifice and the love of country."

Princeton Review.— In our March number, we were constrained to make a protest against Dr. Hodge's views of "the state of the country" as between the North and the South. Nothing that we have ever written was written with more pain than these few lines caused us to feel at the time. We had not seen the Review, but the advance sheets when we wrote. Since then, we have received the Review itself, and find a postscript canceling some of the obnoxious sentences, and we have also seen two letters from the venerable and beloved author, explaining his views more at length. These explanations are satisfactory only in part. The main thing remains the same, namely, that the article is from a Northern stand-point and does great injustice to the South, and the tendency of it, is to drive asunder rather than heal the divisions that already exist. The influence of the article will be unhappy in the Church as well as in the State. What may be done in the way of reconstruction, we do not know, nor can we even venture on the expression of a hope or of a prophesy, but it is folly to pretend to be ignorant of the fact, that the American States are divided. But our views on the questions between them are that there is no cause for war — that everything can be better settled by negotiation before and without war, than after the shedding of blood. We are positively opposed to *civil war* between the American States for any cause, or under any circumstances. And as to our Church, we see no cause for its in-

tegrity, or its *entirety* to be at all disturbed. We hope and pray that no agitation on this subject may ever find a place in our Presbyteries or Synods. Let the Church remain united, even if the States are divided. We have no sympathy for Dr. Macmaster's reply to Dr. Hodge, nor for any untempered expressions, that have caused that great light of our Church any pain. We are grieved that he ever wrote the article, but venerate and love him as ever notwithstanding.

For The Pacific Expositor

ACROSS THE RIVER.

The fields are clad in a greener hue,
And the skies are lined with a purer blue,
And everything shines with a light that's true,
Across the River.

No piercing thorn is hid in the flowers,
No poisoned breath steals out from the bowers,
No weariness lags on the wings of the hours,
Across the River.

The trees are young on the mountains there,
And the frost never touches the foliage fair;
The elixir of life floats in the air,
Across the River.

No shadows fall in that sunny place,
No coldness creeps through the heart's embrace,
For they see each other "face to face,"
Across the River.

The soul is unclouded, the spirit is free,
The clear light of love is on all that we see,
And people are just what they seem to be,
Across the River.

But we cannot see for the tears that fill
Our eyes, as we tug up the sandy hill;
And the Simoom of sin dries every rill,
This side the River.

And life is a cloudy and fitful day,
We cherish its loves but they will not stay,
And we only see light as we "watch and pray,"
This side the River.

Dear Jesus grant when our work is done,
When the battle's fought — the race is run,
We may hear thy voice calling us home,
Across the River;

And tho' its waves may be dark and cold,
May our hope be bright, our faith be bold,
'Till we are gather'd safely in thy fold,
Across the River.

San Francisco, 1860. C. D. S.

PRESBYTERY OF CALIFORNIA.

In our last, we recorded the meeting of this body in March in Calvary Church. The Rev. Dr. Scott was elected Moderator, and Rev. A. Williams, Clerk. The meetings were exceedingly harmonious and pleasant. The following narrative of the state of Religion within their bounds was written by the Rev. F. Buel, and adopted, and sent to the General Assembly:

The churches report generally a hopeful state of feeling among their members; a condition of union and harmony among themselves; an increasing and hopeful attendance on the ministry of the Word; indications of the presence of God's Holy Spirit in his converting power; a coming up of the young men to increased labor and interest in the work of the church, especially in meetings for prayer, and in Sabbath school instruction. We also note the formation of a new church in our bounds, which has been encouraged since its formation with marked influences of the presence of the Spirit of God and of hopeful conversions.

FOREIGN MISSIONS.

The work among the heathen in our midst, sustained by the Foreign Board under the faithful labors of Rev. E. W. Loomis, fills us with hope. The seed continually spread, shall not all fall on the highways. The hearts of men are in God's hands. The providence of God which has brought these idolators to our midst, and placed them in contact with his Holy Word, has not been without a purpose, and all God's purposes tend directly to the building up of the kingdom of his Son in the hearts of men. So we rejoice in the labors of our brother in this field, and hail the prospects of that increase which the promises of God insure to the faithful and prayerful ministry of the Word.

DOMESTIC MISSIONS.

The Rev. W. E. Boardman is laboring earnestly in the southern part of the State amid peculiar obstacles and discouragements, but yet with good heart and with marks of progress. The congregation fills the place now used for public worship, and the congregation are now engaged in the erection of a church building under very favorable auspices. There is every reason to hope that when this house shall be completed, the present congregation will be increased threefold. We also hear, in general, a good report from other domestic missionaries laboring in connection with this Presbytery.

PUBLICATION.

The Rev. S. T. Wells, agent for the Board of Publication, a staunch, efficient and successful laborer in this branch of the church's work, has, since our last meeting, arrived in this field for the purpose of prosecuting the colporteur work and the distribution of the publications of the Board. We are glad of the presence of our brother among us, for we are conscious of the very great need there is for the circulation of sound religious reading matter among the thousands of young men now in our State, and the need, too, for its healthful influence in our families. The agent of the Board has in his important work the sympathy and prayer of the Presbytery.

EDUCATION.

Presbytery were informed of the continued success of the Collegiate School under the care of Rev. Dr. Burrowes, and of its increasing prospects for usefulness; also of the establishment of a Female Seminary, under the superintendence of Rev. C. R. Clarke, in the lower room of Calvary Church. Presbytery rejoices in all efforts to promote the education of our youth under Christian influences, and all who are engaged in this work deserve and will receive our fraternal God speed.

CONCLUSION.

In all our different departments the church is at work on our coast. May God bless our labors in every portion of the field and in every means put forth.

NECESSITY OF A STRINGENT REFORM IN THE TRAINING OF YOUTH IN CALIFORNIA.

BY JAS. P. CARLETON.

A STRANGER, on arriving from England or Continental Europe, cannot help remarking the immense contrast between that progressive march of improvement, which seems to characterize every portion, nay, every family of our community, with the dull sluggish motion evinced by our progenitors on the other side of the Atlantic. And remember, when I make this invidious and sweeping comparison, I do not allude to the large cities of London, Manchester, Paris, Berlin, &c., situated in that portion of Europe which is styled enlightened, but I refer to the rural districts of those countries, where the inhabitants live in an almost Arcadian style of simplicity. We ought indeed to be thankful to God for the manifold blessings that He has showered upon us, and at the same time, we, as fathers of families, have a very sacred duty to perform, which we owe to our God, ourselves, and our country.

It is an uncontroverted axiom, an undeniable truth which no sophistry can confute, that there is an urgent necessity for a most stringent reform in the training of the youth of both sexes, but as this article refers more especially to boys, I shall leave the softer sex alone for the present.

This is a fast country, and we are living in a fast age; and, unless boys are carefully watched, they are easily led into temptation.

"Ce n'est que le premier pas qui conte" is too old and well known a proverb to need any comment. I will now relate an occurrence that I witnessed a few months ago in Stockton:

Having some business to transact with a man who owed me a small amount, I found him seated at a card table with a bright intelligent youth of fifteen, *playing for drinks*. I am a Son of Temperance and a Good Templar to boot, but had I been the veriest toper in Christendom, the sight of that man's horrible sin, caused me to be guilty of another, for I must confess that I lost my temper, as I do not believe that he will ever forget the reprimand I gave him.

In California men are so pre-occupied in the pursuit of money-making, that the care of the children devolves principally upon the mother; and here, I am compelled to state, that in six cases out of ten, speaking from my own personal experience, I think that they, the maternal parents, *are too indulgent*.

I do not wish to debar children from innocent amusements at the proper time and place, for I do not forget that I was a boy once, myself; but I here state emphatically, that children ought not to be allowed to go to any place of amusement *alone*, and even then, never to stay out later than 11 o'clock, and finally, they should not be allowed to go *quite as often*.

On account of the heterogeneous complexion of our population, a large proportion of whom are unmarried young men, there must necessarily be a great number who but too frequently give vent to their ebulitions of temper, by using profane or obscene language; and last, though not least, what is nearly as bad, *slang talk*.

It is a notorious fact, that in California, boys of fifteen *know as much* as young men of twenty do in Europe.

How many between these ages smoke, chew and drink, I have no means at present of ascertaining, but I have no doubt that the figure is large; and those who swear, and interlard their phrases with *choice slang*, the figure is still larger. Although there are some exceptions to Solomon's proverb, "Train up a child in the way he should go, and when he is old he will not depart from it," still, I think the precept ought not to be the less binding on that account.

Where there is good discipline, there will always be harmony; and although, occasionally, a scabby sheep will make his appearance in the flock, the knowledge that a sure punishment will certainly follow every delinquency, must eventually conquer the most rebellious spirit. As a general rule, I am opposed to corporal punishment; but I differ widely from those persons who think that it ought to be abolished altogether. There are *some* boys — and I am happy to say *very few* — who require the use of the rod occasionally; but in punishing a lad, (and no boy over fifteen years of age ought to be flogged except in extreme cases,) especial care should be taken not to inflict any bodily injury on the lad, for in that case the remedy would be worse than the disease.

I humbly trust that this article will meet the eye of some future legislator, who, when the next school law shall have been taken up in a "Committee of the Whole," will have spirit enough to cause the gist of my argument to be embodied in the statute; and, in the meantime, I sincerely request that every parent and teacher will combine, as far as lays in his power, to enforce what I consider to be the only efficacious method of training boys.

Are all the Churches to Divide? — *We hope not.* Several of the Episcopal Bishops of seceding States have changed their liturgy, so as to offer prayers for the Governor and Legislature, and not for the President of the United States nor for Congress. And Bishop Polk, of Louisiana, by virtue of his ecclesiastical authority, has seceded with the State, carrying with him his diocese from "the Episcopal Church in the United States," and gives as his only reason for this separation, that the State has seceded from the old Federal Government, and that the Church must follow its nationality. Is it then true that the Episcopal Church has a *quasi* alliance with the State? We think not. Why then should political divisions have anything to do with the Church? It is with infinite grief that we hear even of any hints about a division of our Church. Even if the United States were formally and definitely divided into two separate and

independent and acknowledged governments, we see no reason why the Presbyterian Church should be divided. We cannot endure the idea that Christ's blood-bought Church is to be a follower of Cæsar's camp, and must adjust itself to the caprices of the political world. We shall do all we can to oppose any separation. We have always deplored the divisions in other churches about political and partisan questions. And it is still our solemn conviction, that if the ministers of religion, the religious papers and societies had not meddled with politics and with subjects that were entirely out of their jurisdiction, we should have been still a united and harmonious nation. We have been clinging to the hope that the *un*divided Masonic fraternity, and the *un*divided Catholic, Episcopalian and Old School Presbyterian Churches would still be strong enough to hold all the American States together by fraternal bonds; but now the Episcopal Church, like the Methodist, Baptist and New School Presbyterian, is divided, and even the possibility of rending the Old School Presbyterian Church is talked of. There are other churches that are not divided, which we have not named, because they are mainly local or sectional churches, their membership being chiefly in one part of the States. Such, for example, as the Reformed Dutch Church, the Congregationalists, and the Cumberland Presbyterians. But the Old School Church has heretofore been composed of members from all parts of the Great Republic, and in that sense a truly great national Church. Nor do we now see any reason for dividing the Church. As Resolutions of the General Assembly are not articles of Faith, they are not sufficient cause for division, even when they are palpably erroneous. *We are with all our might for an undivided Church.*

HORRORS OF CIVIL WAR.

"Ne, pueri, ne tanta animis assuescite bella:
Neu patriæ validas in viscera vertite vires."

This is part of the advice that Anchises gives to Aeneas in the sixth book of Aeneid, and it may be rendered: Make not, O my sons, make not your minds familiar with so great wars, nor turn the powerful strength of your country against its own bowels.

"Stain not your country with her children's gore."

The prophet *Isaiah* thus describes war:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Every one that is found shall be thrust through. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Their bows also shall dash the young men to pieces, and they shall have no

pity on the fruit of the womb; their eye shall not spare children. For every battle of the warrior is with confused noise, and garments rolled in blood."

Both sacred and profane history abound in illustrations of the terrible devastations of fratricidal war. In our last number we quoted Hume's estimate of the demoralizing and destructive effects of the thirty years' war of the Roses in England. We have now to add the testimony of the Duke of Wellington. We have just read his life by Mr. Yonge, recently published in London, and among other things to be noted in this work, is the horror with which this great soldier and successful chieftain uniformly regarded civil war. Repeatedly do we find him describing it as "the most miserable of all human calamities." In his speech in the House of Lords on the Catholic Emancipation bill in 1829, the Duke said: "I am one of those who have passed a longer period of my life in war than most men, and principally in civil war — and I must say this, that if I could avoid, by any sacrifice whatever, even one month of civil war in the country to which I was attached, I would sacrifice my life to do it. I say there is nothing which destroys property, cuts up prosperity by the roots, and demoralizes character to the degree that civil war does. In such a crisis the hand of every man is raised against his neighbor, against his brother, and against his father: servant betrays master, and the whole scene ends in confusion and devastation. But, my Lords, if civil war is so bad when it is occasioned by resistance to the Government, if it is so bad in the case which I have stated, and so much to be avoided, how much more is it to be avoided when we are to arm the people in order that we may conquer one part by exciting the other part against them!"— *Vol.* 2, *p.* 191.

ATTACKS UPON THE EXPOSITOR.

"One at a time, gentlemen," said an agent of the Overland Mail Company to a number of hungry, wearied, and not very amiable passengers as they were turned out of the wagon into his office in Fort Smith last year, at the witching hour of midnight, "one at a time, and I will attend to you all." So thought we, as our friends called our attention to sundry recent attacks made upon us; but, upon reflection, we came to the conclusion, that it was better just as it is. "The more the merrier." We verily believe, that Fort Sumter was not a greater annoyance to the South Carolinians than *Calvary Church*, the *Expositor* and its humble editor and "the City College" are to certain well known parties on this coast.

As to the numerous attacks, anonymous and otherwise, made upon us almost continuously ever since our coming to this coast by a portion of the press, chiefly of the *religious* press and by clergymen, we have nothing at all to say. And it is with great reluctance that we feel it to be our duty now to say a few words about the recent publications of the *Rev. S. H. Willey* of this city and the *Rev. Henry Durant* of the College of California, not indeed to make any formal answer to them, but chiefly to let our friends know something of what is going on in the world, especially among our "brother preachers" of peace and good will.

We have never had occasion to name either of these gentlemen in the *Ex-*

positor, and we are determined not to have any controversy with them, neither in their official nor personal character. The communication of the Rev. Mr. Willey we did not publish, because it is the rule of monthly and quarterly journals not to open their pages to replies. We believe that experience all over the world has decided that this is a proper and a necessary rule. And besides, his communication contained no new information on the points under discussion. In our humble judgment, there were no errors to be corrected, nor does Mr. Willey offer in his publication any thing better than unsupported statements, or statements that are true only by applying *ecclesiastical technicalities* to them, whereas we had spoken of things in a common sense way, and as we believed, and do still believe them to exist. We did not mean to speak of formal ecclesiastical action over the institution, nor of denominational connexion and control through formal resolutions, but of that kind of interest in, and promotion of such institutions as may be quite as effective by other agencies. Although it is true numerous New School and Congregational ecclesiastical resolutions can be cited on the point. We have several times dismissed this subject with the sincere desire never to write another word but in commendation of the College at Oakland. Nor have we at any time written anything on the subject but to defend ourselves from the gross misrepresentations, reiterated and detailed in various ways, and from attacks made upon us and our Synod for not going into the new plan of this college. Our article of February was published to redeem a promise, that if we had fallen into any mistakes in regard to that institution, we would cheerfully correct them, when convinced. An attempt was made to show wherein we had misrepresented its history, and we were more and more fiercely assailed in many quarters. After having considered all the information given, we felt bound to publish what "our understanding" still was. And "our understanding" of the history of the college was formed from the circulars and addresses of its agent, from the articles published in its behalf, from the minutes of New School and Congregational bodies both here and at the East, from the proceedings of the "Society for the Promotion of Collegiate and Theological Education at the West," which has been and we believe is still aiding the College of California, and from repeated conversations during the last five or six years with its friends; and we defy any candid and intelligent man to go through this history and these documents and observe the phases of the institution without coming to the conclusion that our understanding is substantially correct. Precise technicalities we have not desired. Not that the institution has had no friends but Congregationalists and New School Presbyterians. Others have helped them. But members of these churches begun the enterprise with the approbation of their highest ecclesiastical courts on this coast, formed a close corporation and so continue to control it, and to make it subservient to the cause of education and the promotion of their church interests. The style of the documents which are the sources of our information may be judged of from their names as above given, and from the following specimen in regard to the beginning of the college:

"Our College commenced with five students, and the Rev. Henry Durant as its head. Some of you know the man. Your honored Secretary was a class-mate of his. . . . It was in Nevada, a town in the Sierra Nevada,

in the midst of the gold fields, in the year 1853, that the enterprise was first set on foot. It was the joint meeting of 'The Congregational Association of California,' and 'The Presbytery of San Francisco.' The great enterprise was debated; it was prayed over; it was resolved upon. What think you, Mr. President and beloved friends, was the capital with which we had to begin? Nothing in all the world but THE MAN! Henry Durant — he was enough. All other Seminaries of learning have been commenced by rearing structures; we with the living man. It is a symbol of our State. It is a State of men 'all alive.' We commenced our Seminary with a single man as our endowment, our building, our resources." This extract is from Dr. Bell's address at Albany, before the Society for Western Colleges. And again of the College at Oakland, he says:

"ORIGIN.— It was started under the united auspices of the Presbytery of San Francisco (New School) and the Congregational Association of California in 1853 and was chartered in 1855." This quotation is literally made from a tract or circular of the Rev. Dr. Bell, the authorized agent of the Trustees, dated "New York, 21 Dec., 1859," after Dr. Bushnell's visit and the *new basis* was adopted, and circulated in the New School Presbyterian congregation of the Rev. Dr. Adams of New York, and elsewhere. It was substantially the text of many eloquent appeals before New School and Congregational bodies, and the Society for Education at the West. We said, "our understanding was that this college was begun by Congregationalists and New School Presbyterians." Its agent says the same thing. And so we could proceed to the end of the chapter. "Our understanding," moreover, is entertained by the public generally, and by most of the religious papers of this city, as well as by at least a part of the secular press. Nor do we still see how we can come to any other conclusion. "Started under the united auspices of the (New School) Presbytery of San Francisco and the Congregational Association of California," with a close corporation, it is still under the same leaders. If the character of the college was changed by the "new basis," why did not the old Trustees resign, and let a new Board be formed, and all *exclusive* tests be removed? If it is not a *sectarian college*, why are all but such as this close corporation shall deem "*evangelical*" excluded from equal privileges? How can it be other than a *sectarian* college, when Hebrews, Quakers, Christians, Catholics and Unitarians, and many others, are tabooed by it? We could not, therefore, accept our appointment as a Trustee on the new basis of this college. But we deny that for this reason we are to be denounced continually as a factious sectarian, and to be blamed for not trying to unite all the churches in favor of Oakland. When a college is really Catholic we can understand it, and when it is denominational we can understand it, but this one at Oakland we do not understand. We hope, however, it will flourish, and that we may live to record its success as "the Yale of the Pacific," notwithstanding our serious objections to its basis. But it is now our purpose never to open our pages to the subject again, except for advocating its prosperity.

As to the pamphlet of the *Rev. Henry Durant* of 13 octavo pages, the following specimens of its style and argument will suffice: "Supercilious"— "*morceaux* of scandal"—"like another little head which also vibrates a forked

tongue, and hides a venomous tooth"—"its sequence is even uglier than itself"—"its power, like that of the scorpion-horses of the Apocalypse, is in its mouth and also in *its tail;* and *its tail* has heads, and with these it does hurt"—"HEAD — BODY — TAIL — HEADS OF THE TAIL"—"THE PACIFIC EXPOSITOR is a great humbug"—"such greatness is not very formidable"—"its *littlenesses* concern us more"—"borrowed thunder"—"plunderer's own head"—"fulminates his old trash"—"The old cant of the Infidel and the Jesuit"—"In the minutest secretions of the insects and lower reptiles among beasts; of weeds and shrubs and fungi, among plants, lie her deadliest poisons"—"squibs"—"flings"—"that shall grind him to powder"—"ridiculous fallacy"—"shallowness of its logic"—"It lacks veracity"—"Witch of Endor"—"launches a *boomerang*"—"plays a part most ridiculous"—"The man with a hoe, killing a goblin in a looking-glass"—"a Sanballat"—"one stab not enough"—"double-dealing"—"trumps up" "the toper's plea,"—"hue and cry of jealous priestcraft"—"deprive our common schools of the Bible and prayers"—"brains or the heart of such a logician" "by quibbles"—"the very lap of its sins," "wretched sophisms," "evil surmisings," "base aspersions," "encourage looseness"—"trickery of language," "shuffling and packing of reasons," "such a playing out of the false and hiding of the true"—"sends us straightway to the devil"—"*evil-end* foremost"—"soft-soap"—"swaddles in painkiller and liniment"—"cutting to pieces"—"a bigoted profession that puffeth up, and ends in ventilation and collapse"—"sea-saw of downgoings and uprisings in double-dealing balances"—"changes countenance"—"shows contradictory faces"—"uses a double tongue, and like a crab, walks to the right and then to the left." Such are some of the epithets of the *Rev. Henry Durant* applied to us, and such the style of his pamphlet. Of course we offer no reply. If we could wish harm to the author or the institution of which *Rev. Mr. Willey* says he is "the living agency," and *Rev. Dr. Bell* says, he is "the soul;" which, however, we do not and cannot do, we should only desire this pamphlet a wide circulation. Mr. Durant, we think, has been connected with the College of California from its beginning. And if we are not misinformed he is a graduate of, and was at one time a tutor in *Yale College,* and a Congregational clergyman, but perhaps is now in the New School Church. And as a final farewell to all this affair, we have only to say, we do sincerely regret that any of the young men of our glorious new State are to be taught such a style of writing, argument and rhetoric as this by the acting head of one of our colleges. Billingsgate can be learned without the expense of going to college.

MERCANTILE LIBRARY ASSOCIATION.—We have received the eighth annual report of this Institution, from which we learn that its receipts during the past year were upwards of *seventeen thousand dollars;* that nearly twenty-six thousand volumes were loaned out, and 2,336 volumes added to the Library during the year. The total number of volumes in the Library is over 13,000. Among the additions we notice some very valuable works. This is an exceedingly important institution. It is an honor to the city. No such library is to be found in the world in a city only eleven years old.

Rev. Joshua Phelps, D. D.— We rejoice to learn that the Rev. Dr. Phelps is now, Providence permitting, on his way to this coast. He is an able and distinguished servant of the Church, and we promise him a hearty welcome to this great field. The *Presbyterian Expositor*, of Chicago, in speaking of Dr. Phelps' removal to the Pacific, says: "We have just learned that the Rev. Dr. Phelps, of Beloit, has received and accepted a call from Sacramento city, California, and that it is his expectation, Providence permitting, to leave for the Pacific coast first of April. We deeply regret to lose from this region, where his labors have been so much blest, and are so highly appreciated by his brethren, such an able and efficient co-worker as Dr. Phelps. Both at Beloit and Dubuque, Iowa, as well as in other parts of the church where he has labored, he has shown himself an active, zealous and faithful standard bearer of Presbyterianism, and no man in our ministry is more entitled to the confidence of the church for his deep love and loyalty to all her interests. But as Providence seems now to be calling him to another great field on the Pacific coast, in some respects even more important than our own Northwest, we cannot doubt that he will be eminently useful there, and will prove a most acceptable accession to the ranks of our ministry in that distant quarter. To the brethren and churches of California we can most cordially commend Dr. Phelps, as one who has learned to endure hardness as a good soldier of Jesus Christ, who has a heart to devise large things for Zion, and who, with his experience, zeal and ability, may, with God's blessing, accomplish great good in that new and growing country."

State of the Country.— The last *Southern Presbyterian Review* contains an able article written by Rev. Dr. Thornwell, on the state of our beloved country. It is the most thoroughly logical and eloquent paper we have seen on the subject. He takes the ground that the Old Union and Constitution are dead, that secession is morally right and absolutely necessary; and that *two* homogeneous, peaceful governments can preserve American institutions better than one that is not homogeneous. We are grieved there are *two* instead of one; but the great question now is peace, and for this let prayer be made unceasingly by all the churches.

Rev. Wilson Blain.— According to the newspapers from Oregon, this minister of the Gospel in the United Presbyterian Church, died at his residence in Linn county, Oregon, on the 22d February. We have no other information than the simple announcement of his decease. But we have always heard of him as a godly pioneer minister of the cross.

A Brain-Work Office.—An establishment has been opened in Broadway, New York, for furnishing on short notice and according to order, sermons, essays, poems, literary addresses, political speeches and all such wares. Something like this has long existed in England, but we have no recollection of hearing of any such institution in America before. We wonder how it will succeed.

"SPOILING FOR A FIGHT."

"One peculiarity of the present crisis has surprised many people. The parsons and other professional *non-combatants* seem by far the most energetic in urging on forcible measures by the General Government. Some of them go about from place to place, like Peter the Hermit, preaching war and extermination; others stuff their Sunday sermons with hints to the same effect. In this, the religious press is but a little behind. As a specimen, we clip the following from the *Pacific* of this city:

"'It [the Inaugural] is far more conciliatory than the Disunionists, or any of their apologists, had any right to expect. We fear, however, it will utterly fail to influence them; and believe that no concession can be made which will ensure peace. A peaceful solution of the present troubles is not only an improbability, but an impossibility.'

"We do not agree with our religious neighbor that a 'peaceful solution of the present troubles is an impossibility;" and of all men in the country, we think the clergy should be the last to inculcate such doctrine. They should hold on to peace as long as there is a shadow of hope left — for their mission is peace."— *San Francisco Evening Bulletin.*

These are our sentiments, and so impressively uttered that we cannot refrain from quoting them. From the beginning of our present trouble in public affairs, our position has been for the Union and the Constitution with equal rights if possible; if not, then for a *peaceable* separation, and in any event and under all circumstances, we are opposed to civil war. *We are for peace.* We are wholly opposed to war as between the American States for any cause whatever. There is no possible difficulty that can arise that cannot be better settled before and without a civil war than after it. No possible good can be effected by it. Nor will the great body of the American people sustain any party that precipitates them into fratricidal slaughter. We have said but little on public affairs, and all that we have said, was in regard to the National Fast, and was chiefly to this effect — that the Christian Church was mainly responsible for our troubles — that God had a controversy with us for our sins, and that after the manner of Nineveh, we should repent and implore Divine forgiveness — that our hopes and prayers were for the Union and peace; but that if in this we were disappointed as to the States east of the Rocky Mountains, still our earnest plea was and still is for peace in California. We shall do all in our power to prevent civil war, and especially to promote peace and good will on this coast, even if — which may the God of our Fathers in mercy prevent — fratricidal war scourges the other side of the continent. And accordingly, we most earnestly exhorted our congregation to unceasing prayer for our beloved country, and to abstain from controversies and even from talking on the subjects that were the cause of our trouble. Substantially this has been our course from the beginning, and we shall, God helping us, still pursue it, praying as well as we can, both privately and publicly as a minister of the Gospel, and as we have always done, and as it is unquestionably our bounden duty to do, for

all that are in authority, and raised up by the Providence of God to rule in the States of our beloved country, whether they be Governors, Presidents or Vice Presidents, and for all our Legislators, Senators and Magistrates, that God may give them daily increase of his Good Spirit and so overrule all our public affairs as to promote the harmony, peace and prosperity of our whole country, and preserve our institutions in all their purity and vigor unimpaired to distant generations and for the advancement of his Holy Church, the kingdom of our Lord Jesus Christ.

Vocal Music.—All who desire to gain a knowledge of music and to improve in their reading and style of singing should avail themselves of Mr. Eliot's lessons given in the lower story of Calvary Church. He has two classes in his singing school—one for beginners, and one for those somewhat advanced. These classes meet on separate evenings. If all the people should sing, then they should learn how.

Religious or Denominational Education.—The *Pacific Methodist*, of 21st March last, contains the address of its editor, Rev. O. P. Fitzgerald, at the opening of the *Pacific Methodist College* at Vacaville on the above subject. It is an appropriate, honest, able, eloquent discourse. The Trustees have done well to publish it. We hope it will be circulated in pamphlet form by thousands over this coast. We shall publish extracts from it as soon as we have room.

"Across the River," on page 487, has the ring of true poetry about it. It is sweet and beautiful. We congratulate our readers with the promise of more contributions from the same pen.

Liberality of California.—The Eastern papers say that our State has made the largest contribution through the Post Office boxes of any of the States to the Washington Monument Fund. While New Hampshire contributed but *ninety-six cents* and Kansas *thirty-five cents*, the heaviest contributions from any of the whole thirty-seven States and Territories came from California.

Rev. A. Fairbairn, of Vacaville and regions around, writes that he is more and more encouraged in his labors.

Rev. Thos. Fraser, of Santa Rosa, has improved in health, and is enabled to rejoice already in seeing some fruits from his labors in looking after the flock. He has organized a church.

Rev. James Woods has just returned from a missionary tour South. He reports our prospects promising, and particularly the popularity and success of Rev. W. E. Boardman in Los Angeles. Mr. Woods has done a good work since his appointment as Superintendent of Missions.

Washington and Oregon.—We learn from Rev. Messrs. Sloan and Evans, that the brethren in our sister Presbyteries north of us are in good health, but in great need of assistance both as to money and men.

Rev. N. B. Klink writes to us that he has opened a school at Vallejo, with fair prospects. His labors at Sacramento are remembered with gratitude by the Church. We rejoice not that our brethren are preaching less, but that they are doing more for schools. Mr. Klink is a fine scholar, and well adapted to teach.

Rev. John Hall, from Ireland, passed through our city a few days since for British Columbia. He is sent out by the Presbyterian Church of Ireland. He is the first Presbyterian minister sent from the old country to British Columbia. We welcome him tc the Pacific, and trust he will be abundantly successful in his labors on our coast.

Religious Liberty.—A writer in the Rev. Mr. Cheney's *Evangel* contends that Baptists are pre-eminently the friends of religious liberty — that indeed it is their "peculiar tenet." He says that Catholics, Episcopalians, Presbyterians, Lutherans and Congregationalists are far below and behind the Baptists in the cause of religious freedom. How this can agree with immersion as the only baptism and "close communion," as taught in the same paper, is not explained.

Christian Advocate, of this city, expresses considerable anxiety about the "severe criticism" that has fallen "on the editor of the *Expositor* and his special friends in regard to their educational plans." We thank them for their sympathy, but beg leave to assure them, that "Dr. Scott and his special friends" were never in a better humor in their lives. They have not been "forced into," nor have they "assumed any position" that was not exactly agreeable to their wishes and consistent in every particular with the programme on which they commenced their college enterprise, which is now an acknowledged success. *Laus Deo.* Last December number of the *Expositor* explains our views.

☞ *The Banner of the Covenant* and the *Presbyterian*, of Philadelphia, and the *Banner of Peace*, of Nashville, will please accept our thanks for their complimentary notices; and so also the *Mirror*, *Daily Times*, *Alta*, *Herald*, *Christian Advocate*, *Call*, and *Evening Journal*, of this city, and the *Los Angeles Star*.

"Every Little Helps."—Read this magazine, any one of its numbers, and if you think it is doing a good work in California and is worthy of support, send us one or more names as subscribers, and you will have done a good work.

Apology.—Several typographical errors occurred in our last number, particularly in Mr. Fisher's excellent article. One of our correspondents has already written to us, saying, that he supposes it is "Col. Dick Johnson who killed Tecumseh that is meant on page 432." Now is not that too bad? And yet among Bible heroes *Johnson* has slipped in where *Joshua* should be found. And so in a few other cases. We shall try to do better.

Beach, 10 Montgomery street, has a great variety of Sunday School and juvenile books; also Hymn Books and Stationery.

FINE OPPORTUNITIES OFFERED.

It requires much time and thought, labor and prayer to build up a first class institution of learning. It cannot be done in one year, nor in five. But a great deal can be done in a short time in California. The amount of funds required for apparatus and professorships and scholarships is far greater than would be at first supposed. But the time has come when we must depend mainly upon ourselves for founding institutions for the education of our children. *San Francisco* is, and ever will be the metropolis of the Pacific, and in regard to climate and position and population is better fitted for building up a University of the highest class than any other city we are acquainted with. It is desirable that the rates of tuition be so low as to open the doors of such an institution to as large a number as possible; and yet, it is the experience of all literary institutions, that to secure the best talents and the most competent men, liberal salaries must be paid. It is then necessary that scholarships and professorships be endowed. The Trustees of the *City College* will no doubt be ready to afford every proper inducement and guarantee for such endowments. For instance, any person or persons might endow a specified Professorship, and when the endowment is sufficient for the perpetual support of the said Professorship, then it should bear forever the name of its founder, unless he should otherwise direct. And in like manner also scholarships might be endowed, the income of which should pay the yearly tuition fees. And the enjoyment of such scholarships might be made the reward of merit. And in this way competent salaries may be provided for the institution without making the fees too high, and at the same time a permanence be given to the support of the institution, and so also all funds and property of every description contributed to the founding of professorships or scholarships shall be forever applied to the specified purpose for which it was contributed.

If any one has a favorite study or department of literature or science, which he wishes to promote, here is an opportunity. Time is requisite to develop our resources, and crown our hopes, but we do not doubt the liberality of the people of California. They will not fail to provide educational institutions equal to the wants of their age and country.

The Dormitory System.—We understand that the *City College of San Francisco* is not to be encumbered with the boarding and lodging of its students. In one respect this is a disadvantage. We mean as to its income. For we believe it is chiefly by the *boarding* that money has been made by educational institutions. But the evils of the dormitory system are so great, that no amount of money could compensate for them. It is obvious that a great part of the disturbances so common in collegiate institutions and most of the temptations to which young men in college are exposed, arise from their *Monkish* style of living — *corralled* within college grounds and removed from the social influences of home. It is far better for the young to remain members of the parental household as long as practicable, and when it is absolutely necessary

for them to be away from the parental roof, then they should become inmates of a family where something like home influences are still to be enjoyed. Students from the country who come to study in the *City College* will live in such families as their parents or guardians may select, and under such arrangements as they may make for themselves. A general superintendence will, of course, be exercised by the President and Faculty, when desired by parents and guardians, over those who come from abroad, and care be taken that they are accommodated in suitable boarding houses, but it is not the design of the Trustees nor friends of this institution to erect dormitory buildings at all. They believe that HOMES can be found in the families of the city that will be far better than a college dormitory, and on the whole quite as cheap. And then while family influences are thrown around the young man from home that may be very much like those at home, he is also expected to attend the Sabbath School and place of worship regularly that his parents or guardians may select. These and the like home influences and liberal advantages cannot be enjoyed in institutions situated in the country.

THE ANCIENT CLASSICS.

"The tree of language branches the wide, wide world around,
Its wondrous roots are hidden in deep and solid ground."

THERE is a whole system of philosophy in the remark of *Charles the Fifth*, Emperor of Germany, that every time a man acquired a new language he became a new man. The study of the language and literature of another nation vastly enlarges one's horizon and strengthens the powers of observation, and liberalizes the thoughts, and multiplies the sources of enjoyment. Language is thought's canal. It is the common memory of the human race — the storehouse of tradition and idioms, of morals and religion, patriotism and love, living on from age to age and from nation to nation, ever giving out and yet ever being filled, and never exhausted.

A German professor has said the Latin language, like Napoleon, still rules the nations, now from the grave as formerly from the throne. And notwithstanding all that has been said against the waste of time spent in studying the ancient languages, we still consider the grounds on which their claims rest as absolutely impregnable. For as long as a dead language furnishes the means of education, so long it must be studied. But in fact, it is a mistake to call the Latin and Greek "dead languages." They live and always will live, as long as the world stands. They are an integral part of the English tongue. Without a knowledge of them, no man can be a thorough English scholar. The study of the ancient classics is by the testimony of the best scholars and of the most enlightened nations the most admirable discipline of the mind of youth, an effective mode of acquiring accuracy of expression, and a most important help towards forming a good taste, and acquiring modern languages and the use of the terms employed in scientific pursuits. In a word, the voice of too many centuries of the best educated nations has pronounced too strongly in favor of the thorough study of Latin and Greek, for us now to debate about their value and use in a course of liberal studies. Without the Latin, we are

without the basis on which the literature of all modern nations rests. Modern science finds its vast storehouse of words in Latin and Greek. And without them we know nothing of the science of our age — *the comparative study of language*. With a knowledge of Latin and Greek, we have the root of all modern tongues, and a passport to all learned society, and the best standard of taste and criticism known to the literature of mankind. To talk, therefore, of educating a young man without his studying the ancient languages, is to talk of building a palace without the materials for its construction. Nor is the time lost that is necessary for acquiring a knowledge of them, for the habit of study, of application and research, the power of attention, the exercise of the memory and judgment called out by studying Latin and Greek, are far more than an equivalent for all the time devoted to them. And besides, it is altogether a mistake to think, as many seem to do, that our age is too spasmodic, excitable and telegraphic to appreciate solid learning and profound scholarship. As *Mr. Webster* said, "there is always room up stairs." The more earnest and intensive our times may become, the more importance is to be ascribed to *thoroughness of education*. It will give a balance to the mind, and afford independent, and elevated and refined enjoyment.

Rev. Dr. Murray.—We have Rev. Dr. Sprague's discourse on the death of Rev. Dr. Murray, of Elizabeth, New Jersey. It is a beautiful, scholarly tribute to an eminently good and great man. Dr. Sprague is confessedly one of the very best writers in America.

The City College.

This Institution now numbers ONE HUNDRED STUDENTS. The month of May is set apart for vacation. The next session will open the FIRST OF JUNE NEXT, when the studies of the regular college course will be announced, and a freshman class formed. Board can be had in families that are prepared to furnish the care and comforts of Home as nearly as possible on very reasonable terms. For further particulars, address

REV. GEO. BURROWES, D. D., *San Francisco.*

The Presbyterian Sabbath School Visitor.

This publication, by the Presbyterian Board of Publication, is a beautiful and interesting monthly paper. It is illustrated with pictures, and contains short articles, such as are suitable for little children and Sunday Schools. And also music and poetry. The illustrations are beautiful and the contents superior to what is usually found in such publications. We earnestly recommend it to Sabbath Schools.

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Prize Premium.—Georgia has offered a prize of *five hundred dollars* for elementary spellers for the children of the Confederate States, leaving the copyright with the author. This is a fortune for somebody. Where are the copyrights of McGuffey? No better books for beginners have ever been prepared than those of Rev. Dr. McGuffey, now of the University of Virginia.

NOTICES OF NEW BOOKS.

Fast Day Sermons. New York: Rudd & Carleton. For sale by A. Roman & Co.

This is a theologico-political salmagundi—an olla-podrida. It contains the extreme North and South and Middle views of slavery. It is a great convenience to have the poles and the equator all before us at one view. It is painful, however, to see that the differences between the different sections of our country are so radical, that there is scarcely any hope of reconciliation and reconstruction. For this we will still hope and pray, at the same time, it is perfectly obvious that the differences which now divide the North and the South are not mere abstractions, nor are they mere misunderstandings. There is a real and profound difference of opinion. And a reconstruction of the Union is only the more difficult, because this difference of opinion is the result of thirty years training from the cradle to the pulpit, and by the nursery rhymes and the stately quarterly, the public schools and the colleges and universities of the land.

The Great Preparation. Second Series. By Rev. Dr. Cumming, of London. New York: Rudd & Carleton. For sale by A. Roman & Co., San Francisco.

An eloquent, stirring volume. The publishers very properly say: "We admire the simplicity of the author's style; he is nowhere 'learned' nor ambiguous. We believe that his work is written with a conscientious desire to 'win souls,' and we should not hesitate to put it into the hands of our children, believing that the idiosyncrasy of the writer is less apparent than the Bible truth he deals with and so pointedly proclaims."

Christian Nurture. By Rev. Dr. Bushnell, of Hartford, Conn. New York: Charles Scribner. For sale by Roman & Co., San Francisco.

This volume consists of over four hundred pages, and is divided into two parts. It seems to be the repetition and outgrowth of Dr. Bushnell's two discourses published some dozen years ago on the same subject. The subject is one of the highest importance to the church and the world. And it is treated in a *Bushnellian* manner.

The American Almanac for 1861. Boston: Crosby, Nichols & Co. For sale by H. H. Bancroft & Co.

This Repository of useful knowledge is too well known to require any detailed account of it, or special recommendation of its merits.

THE GOSPEL ACCORDING TO MATTHEW. By Rev. Dr. J. A. Alexander. New York: Scribner. For sale by Roman & Co., San Francisco.

This volume is the last work prepared for publication by the pen of the late Professor Alexander of the Theological Seminary at Princeton, New Jersey. It is published under the editorial supervision of his brother, Rev. S. D. Alexander, of New York. It is no doubt like the author's other commentaries, able, sound, learned, condensed and valuable. All Princeton students and theologians generally will receive it with gladness.

PACIFIC METHODIST COLLEGE, at Vacaville. We have received a pamphlet containing Faculty, Board of Trustees, Rules and Regulations of this Institution, and also the excellent address of Rev. O. P. Fitzgerald. Rev. J. C. Stewart is President.

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